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Review. *What to Remember, What to Teach: Human Rights Violations in Chile's Recent Past and the Pedagogical Discourse of History* by Teresa Oteíza, Sheffield, U.K.: Equinox Publishing Ltd., 2023.

In her new book *What to Remember, What to Teach*, linguist Teresa Oteíza makes a significant contribution to our understanding of how the teaching of the history of the human rights abuses committed under Chile's dictatorship from 1973 to 1990 has evolved in the years since the return to democratic rule in the country. Oteíza takes an innovative approach to her study, applying the methods of Systemic Functional Linguistics (see Halliday, 1978, and Halliday and Matthiesen, 2014), while drawing upon the existing scholarly literatures in the field of memory studies (e.g., Halbwachs 1992 and Jelin 2002), and the historiography of Chile's recent past (e.g., Stern, 2010). In her book, she conducts a sophisticated discourse analysis across a range of "semiotic artifacts" found in the teaching of the history of the dictatorship in Chilean public high schools, which, she says, "operate in the social context of remembering and forgetting a national history" (p. 14).

One of the book's greatest strengths is the impressive way Oteíza applies the tools of discourse analysis to multiple aspects of history-teaching in Chile's public schools. She starts in Chapter 2 with a detailed analysis of the discourses in two foundational government documents—the 1991 Rettig Report and the 2004 Valech Report—that document and characterize the thousands of instances of extrajudicial detention, torture, and assassination carried out by agents of the dictatorship. In Chapter 3, Oteiza examines changes in the discourse of official high school history textbooks, looking first at the period immediately following the end of the dictatorship, and then passing sequentially through the national educational reform of 1999, the release of the Valech Report and the creation of the Museum of Memory and Human Rights, and then the history curriculum reforms of 2009, 2015, and 2019.

Recognizing that teachers and students, through their reading and discussion of the contents of the textbooks and other classroom materials, create their own understandings of human rights violations during the dictatorship, the author dedicates Chapter 4 to a fine-grained analysis of samples of teacher and student discourse, demonstrating how classrooms serve as "micro spaces" of "doing" memory. In Chapter 5, Oteíza extends the scope of her work from linguistics to social semiotics, examining the evolving role played by photographs in history textbooks in constructing memory of the dictatorship. Finally, in Chapter 6, the author examines the ways in which students bring the memories of the dictatorship that they have received from their elders into classroom discussions of human rights. Taken together, these chapters represent a real tour de force in the effective application of discourse analysis to deepening our understanding of historical events and processes.

In keeping with her training in Halliday's Systemic Functional Linguistics, Oteíza applies the Appraisal model (see Hood, 2019, and White, 2011) to analyzing the discourses she collects in Chilean high school history classrooms. She chooses the Appraisal model of discourse analysis because she believes that it "offers the analytical tools" for understanding Chileans' "ideologies and mentalities" by treating the pedagogical discourses of history as "patterns of interpersonal meanings" that were circulating in society during the time she was engaging in her research. According to Oteíza, the Appraisal model involves using Halliday's trinocular principle to analyze language:

> Which implies reason from above, taking as point of departure the higher levels of the eco-social environment and the semantics, then from the same level, the clause, and from below the clause, the rank of the group, word, and morpheme. (p. 18)

The Appraisal system, in turn, is itself divided conceptually into the subsystems of Engagement, Attitude, and Graduation, forming a sophisticated way to analyze discourse samples (borrowing from Martin and White, 2005, p. 33). While difficult to comprehend abstractly, Oteíza's use of the Appraisal system to interpret pedagogical discourses found in Chilean high school history classrooms proves to be quite fruitful in many cases presented in the book.

To give just one especially telling example, the author's examination of representative passages from the Rettig report using the Appraisal model convincingly demonstrates how the linguistic structures inhering in the text of the report work to assign responsibility for the repression and the extremist violence of the dictatorship *to all Chileans*, rather than to specific individuals, groups, or factions (pp. 42-45). Here it is worth noting another important virtue of the book: although it is written in English, the reader is provided with the original Spanish texts and utterances to read alongside their translations into English. Not only that, but Oteíza takes pains to analyze the particularities of the original Spanish that push interpretations by the reader/listener in certain directions and not others, something that would not be nearly as persuasive had she discussed only their translations into English.

Although the rigor of Oteíza's application of the Appraisal model to the discourse samples is impressive, the nonspecialist reader may find *What to Remember, What to Teach* a difficult read, especially if they have not been formally trained in the subfield of Systemic Functional Linguistics. For the specialist, the book is blessed with many fine-grained analyses and interpretations of a wide variety of texts and utterances from the field of Chilean high school history teaching and learning. Moreover, Oteíza's approach to the topic of historical memory of the dictatorship is comprehensive and multidimensional, examining official documents, several generations of post-dictatorship textbooks, visual images presented to students, and classroom interactions among students and teachers. Another strength of the book is Oteíza's clear summary early in the book of the history of the 1973 coup, its antecedents, and the ways in which the dictatorship's human rights violations have been documented and debated in Chilean society. This gives linguists interested in Oteiza's work as an example of a particular type of discourse analysis, the background information to make sense of texts and utterances to which she pays such close attention. For the non-linguist reader, the summary of historical events provides a useful reminder of why the language that constructs people's understanding of history deserves to be reckoned with in a serious and systematic way, given the high stakes for the future of Chile.

Although Oteíza describes the approach she takes to analyzing the language used to construct historical memory of the coup and the dictatorship as transdisciplinary, the Appraisal model she uses to conduct her analyses is rooted in a specific school of linguistics. As I read *What to Remember, What to Teach*, I wondered what kinds of results other methods for analyzing the same "data" found in this book. How, for example, might a scholar working in the Foucauldian post-structuralist tradition (e.g., Weedon, 1987) have understood the ways in which the recent history of Chile has been discursively constructed? What might linguists concerned with metaphors and their entailments (see Lakoff & Johnson, 2003, and Santa Ana, 2002) have found in texts and conversations about human rights and the dictatorship? The metaphor of the need for

agents of the coup and the dictatorship to "root out the Marxist cancer" that was growing in Chile is an especially well-known metaphor. Might there be others in official government reports and history textbooks whose entailments would lead to certain understandings of the human rights record of the dictatorship and not others? What might be the entailments of the "land-grabbing" metaphor included in a history book excerpt on p. 96, for example? What other recurring metaphors might we find present in such texts? Other methods one can imagine using to analyze the types of data Oteíza collected include content analysis (see Millman School of Public Health, 2024) as well as ethnographic classroom observations and in-depth interviewing of key informants.

In summary, *What to Teach, What to Remember* constitutes an important and methodologically rigorous contribution to the growing literature on human rights and collective memory. One hopes that Dr. Oteíza is already working on a Spanish-language edition so that its findings can help inform teaching and development of curricula in Chile itself. Although she has previously published on the same general topic in Spanish (see Oteíza, 2006, and 2018), this English-language volume includes more up-to-date findings and appears to cover a wider range of topics than her earlier work in Spanish.

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Reviewed by David Spener, Ph.D.
Professor, Department of Sociology and Anthropology, Trinity University
Email: dspener@trinity.edu
San Antonio, Texas, U.S.A.